لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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Tabligh 1353—February 1974

EDITOR
M. G. AHMAD

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visitfrom Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

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The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquires may be addressed to the nearest Ahmadiyya Mission or direct to

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It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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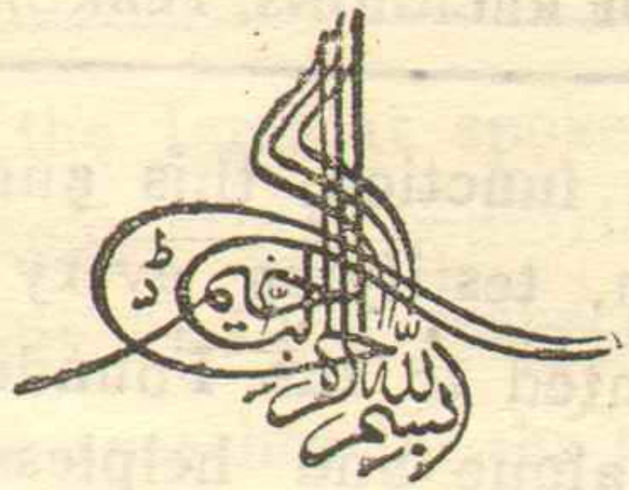

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The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXIX TABLIGH, 1353—FEBRUARY, 1974 No. 2

Our Annual Gathering

The eighty-first Annual gathering of the Ahmadiyya Movement was held on December 26, 27, 28, 1973. This annual convention was initiated by the Promised Messiah, Hazrat Mirza Ghulam Ahmad, Founder of the Movement in the year 1891. The first convention was attended by 75 people only. The regular annual holding of this convention began in 1892. Only 327 people attended this second convention. The convention has been regularly held since then every year except 1893 and 1971, and the attendance has been rising steadily every year. This year the number of participants rose to 1,25,000 people.

These people came from all over the world. They came from all walks of life. Delegations of Ahmadiyya communities from United States, England, West Germany, Sweden, Yugoslavia, Denmark, Nigeria, Ghana, Sierra Leone, Kenya, Mauritius, Indonesia and Malaysia also visited Rabwah, to represent their Jama'ats.

Over the years, this functicn, this annual convention, has become a living institution, testifying every year, to the truth of the Divine Promise granted to the Founder of the Movement, at a time when he was alone and helpless, a stranger among his own village - people. God told him :

انی حاشر کل قوم یـاتونك جنبـا و انی انرت مکانك

تنزیل من الله العزیز الرحیم

'I shall send groups of people from every people to you. I have lightened your house. These are the words of Allah, Who is Aziz and Rahim.

Again God promised :

یاتیاك من کل فج عمیق - یاتون من کل فج عمیق

"Men shall come to thee from far and wide. They shall come over deep-rutted roads".

In the words of the Promised .Messiah the prime object for which this annual gathering was proposed was "to seek knowledge, consultation for the help of Islam and to meet the brethren". He goes on to say : "This convention should not be considered like ordinary conventions. It is a matter which is founded purely for the support of truth and spread of Islam. The foundation stone of this community has been laid by God Himself with His own hand. And He has prepared peoples who will join it shortly because it is the doing of that Almighty before Whom nothing is impossible".

Every one who came to participate in this convention was a living sign of the truth of the Prophetic Promise. He came in response to a call—the call of God—to serve Islam to revive its glories, to fight its battles and to keep its standard flying high in the skies. He came to call others, to invite them, to share the promise and the faith, the hope and the blessings. Inspite of the unusually inclement weather that persisted throughout the last week of December, the faithful attended all the six sessions of the convention, which was held in an open ground.

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The eminent Ulema of the Jama'at spoke on different theological topics. The delegates from other countries gave accounts of the progress of the Movement in their respective countries.

In addition to the speeches by the Ulema and the delagates, the Imam the third successor of the Promised Messiah, Hazrat Mirza Nasir Ahmad, also addressed the convention.

In his inaugural address, on 26th December, he welcomed the participants, extended to them his greetings and congratulated them on their valiant struggle against the enemies of God and His Prophet, peace and blessings of Allah be on him. He prayed to the Almighty to help the Ahmadies in their efforts to revive the glories of Islam.

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In the second session of the second day of the convention, the Head of the Movement, gave a brief but comprehensive account of the efforts and acheivements of the Community in the year 1973.

In his closing address, in the second session of the third day of the convention, the Head of the Movement announced a grand scheme to celebrate the first centenary of the Movement, which falls due in 1989. He said that the celebrations would srart on 23rd March 1989, the day the Promised Messaih initiated the Movement a hundred years ago, and would go on for the whole year culminating in the Annual convention.

Giving a brief outline of the plan of the celebrations, he told the audience that the implementation of this plan would require a sum of Rs. 25 million. He asked the Ahmadies all over the world to contribute generously to the fund established for this purpose. The proposed fund, he said, would be spent on expanding the Missionary activity of the Movement, establishing missions and building Mosques in all the the countries of the world, translating the Holy Quran into different languages and on celebrating the first centenary of the Movement.

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Thus said the Holy Prophet—

عن ابی هریرة رضی‌الله‌عنه قال : قال رسول الله صلی‌الله‌علیه‌وسلم : ما من یوم یصبح العباد فیه الا ملکان ینزلان فیقول احدهما اللهم اعط منفقاً خلفاً و یقول الاخر : "اللهم اعط ممسکا تلفا" .

It is reported on the authority of Abu Hurairah, God be pleased with him, that the Holy Prophet, peace and blessings of Allah be on him, said :

> "Not a day dawns on people, but in that two angels descend. One of them says, 'Oh God, grant more to the generous who spends and leave behind him his successor'.
>
> And the other says :
>
> 'Oh God, destroy the miser who does not spend and destroy his wealth and property'."

عن خریم بن فاتك رضی الله عنه قال : قال رسول الله صلی‌الله‌علیه‌وسلم : من انفق نفقة فی سبیل الله کتب له سبعمائة ضعف" .

It is reported on the authority of Khuraim, son of Fatik, God be pleased with him, that the Holy Prophet, peace and blessings of Allah be on him, observed :

> 'One, who spends something in the way of Allah, is granted a reward worth seven hundred times of what he has spent".

عن انس رضی الله عنه قال : ما سئل رسول الله صلی الله علیه وسلم علی الاسلام شیئاً الا اعطاه ، و لقد جاءه رجل فاعطاه غنماً بین جبلین فرجع الی قومه فقال : یاقوم اسلموا فان محمداً یعطی عطاء من لا یخشی الفقر و ان

كان الرجل ليسلم ما يريد الا الدنيا فما يلبث الا يسيرا حتى يكون الاسلام احب اليه من الدنيا و ما عليها ،،

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Anas, God be pleased with him, reports :

"The Holy Prophet, peace and blessings of Allah be on him, was never asked anything in the name of Islam but that he would give it away. Once a man came to him, he granted him a flock of goats which would fill a valley between two hills. When he returned to his people he said,' Ye people ! accept Islam. For Mohammad grants as if he has no fear of poverty. And even if one became a Muslim because of worldly motives, after a very short time, Islam became dearer to him than this world and all that it has".

عن انس رضى الله عنـه قال : كان ابو طلحة رضى الله عنـه اكثر الانصار بالمدينة مالا من نخل و كان احب امواله اليه بيرحاء و كانت مستقبلة المسجد و كان رسول الله صلى الله عليه وسلم يدخلها و يشرب من ماء فيها طيب قال انس فلما نزلت هذه الاية : ،،لن تنالوا البر حتى تنفقوا مما تحبون ،، جاء ابو طلحة الى رسول الله صلى الله عليه وسلم فقال : يا رسول الله ان الله تعالى انزل عليك ،،لن تنالوا البر حتى تنفقوا مما تحبون ،، و ان احب مالى الى بيرحاء و انها صدقة لله تعالى ارجوا برها و ذخرها عند الله تعالى فضعها يا رسول الله حيث اراك الله فقال رسول الله صلى الله عليه وسلم : ،،بخ ذلك مال رابح ذلك مال رابح و قد سمعت ما قلت و انى ارى ان تجعلها فى الاقربين ،، فقال ابو طلحة : افعل يا رسول الله ، فقسمها ابو طلحة فى اقاربه و بنى عمه ،، .

Anas, God be pleased with him, reports : Abu-

Talaha, God be pleased with him, was wealthiest among the Ansars of Medina. He was owner of gardens of Palm-dates. The best of these gardens was *Bairaha,* which Abu Talha liked very much. It was situated near the mosque of the Prophet. He used to visit this garden sometimes to drink of its sweet water. When the verse, "You won't be able to reach piety unless you spend from whatever is dear to you", was revealed, Abu Talha, went to the Holy Prophet, peace and blessings of Allah be on him and said: "Prophet of Allah, the verse 'you won't be able to reach piety unless you spend what is dear to you', is revealed to you and the dearest to me of my properties is *Bairaha.* I offer this garden as a charity in the way of Allah. I hope and wish that Allah will accept it and include it among what I have stored for myself for the Day of judgement. So Prophet of Allah, do with it as you please".

The Holy Propht said:

"Well, well, this is a very good and productive garden. And I have heard what you have told me, I think you better give it to your relatives". So Abu Talha said: 'I shall do it, Prophet of Allah'. Then he divided it among his relatives and his cousins".

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MUSLIMS UNITE

In 1948, when the Great Powers of Europe implanted a tiny state of Israel in the heart of the Arab World in Palestine Hazrat Mirza Bashir-ud-Din Mahmood Ahmad, Khalifatul-Mesih II perceived a serious peril for the Holy cities of Mecca and Medina. He warned the Muslims to beware of the danger and unite against the enemies of Islam. the following is an English gist of his treatise by Nur-ud-Din Muneer, Naib Vakilut-Tbashir (Tasnif) which is published for the benefit of the Muslim world of today. (Ed.)

The ominous day, of which the Holy Quran and the traditions of the Holy Prophet (peace and blessings of God be on him) had prophesied centuries earlier, which was also predicted by the Torah and the Injeel and which has been described as the most disastrous and dreadful day for Muslims, seems now to have burst upon them in the form and shape of the Jews who are being abominably implanted in Palestine.

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The question of Kashmir is equally vital, but as compared with that of Palestine, it pales into insignificance, for its importance is of local nature, confined to Pakistan only and if something untoward happens to it the Muslims of the world, as a whole, would not be affected. But if a blow falls upon Palestine that would hit the whole Muslim world and hit it most dreadfully and tragically, for Palestine is situated in close proximity to the last and sacred resting place of our Master, the Holy Prophet Muhammad (peace and blessings of God be on him), the safety of which is the common and most cherished goal of every Muslim.

The Jews are well-known for the implacable enmity which they bear for Islam and for its holy Founder. It is a matter of history that when he was alive, the Holy Prophet treated them

most forbearingly and compassionately. But the Jews behaved most inimically and were ever engaged in vicious intrigues for undoing him. Most of the battles which he had to fight were engineered by the Jews themselves and it were they who had instigated the Iranian Chosroes to have him murdered. However, God Almighty protected him and frustrated their machinations. But it is enough to show what hatred and what evil designs they nourished in their hearts against him.

The battle of 'Ahzab' in which almost the whole of Arabia rose against Muslims and besieged Medina was also master-minded by them. It were the Jewish tribes, exiled from Medina, who were its real perpetrators. The Arabs themselves would never have thought out such a consummate plan and then executed it in such a concerted manner. They would never have united so massively and arrayed themselves against Medina in such a menacing posture. The Jews did it. However, God Almighty again stultified their nefarious plans, though they had left no stone unturned in accomplishing them.

At first the Arabs were also enemies of Islam. But there is a marked difference between the nature of their enmity and that of the Jews. When dealing with their foes, the Arabs would never cross the bounds of good sense and humanity, but you could not expect it from the Jews, who in their lust for persecution and revenge were always inexorable and knew not how to relent. The history of Islam is full of such examples and brings out clearly their real nature.

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The Meccans were in fact the principal enemies of the Holy Prophet, but unlike the Jews, they never went so low as to try to assassinate him treacherously, nor would they deny him any assistance which the common bonds of humanity demanded of them. Their hearts were not denuded of the noble sentiments of compassion as those of the Jews. For instance, on one occasion, when by leaving Mecca and going to Taif, the

Holy Prophet had forfeited, according to the traditons prevalent at that time, his civic rights in Mecca, and afterwards when he wanted to come back again, the Meccans did not spurn at his request. Rather one of their chiefs, Mutim bin Adi, by name despite his enmity towards him came readily to his rescue and openly declared that he had granted him the rights to re-enter Mecca. Then along with his five sons he escorted him into the town, challenging with brandishing swords that anyone who dared to thwart his entry would do it at the risk of his own life.

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This is how an Arab deals with his enemy. He is noble, he is kind even to his foes. But in contrast with Arabs the ill-fated Jews, whom the Holy Quran brands as arch-enemies of Muslims behaved very unscrupulously. On one occasion the Jews of Medina invited the Holy Prophet ostensibly for peace negotiations, but intending secretly to draw him towards an appropriate place and crush him by throwing upon him a mill stone when he would be sitting there unaware of their conspiracy. However, God Almighty informed him of their plot and he came back, unharmed. Similarly a Jewess at another occasion feigning great regard for him, invited him to dinner and placed before him a poisoned dish of meat, a bit of which he unfortunately ate. God Almighty saved his life on this occasion too, but it showed to what length, the Jews could go in their enmity for Islam and the Holy Prophet (peace and blessings of God be on him).

The same stone-hearted enemy is now up to setting up a sovereign state close to Medina. They intend to molest it after consolidating their new state. If any Muslim would reject this idea as a remote possibility, I would doubt very much his sagacity. An Arab knows it and his intuition has told him correctly that the Jews are now intent upon driving them out of their sacred homeland, Arabia, itself. With this realisation they have set aside their internecine disputes and are now putting up a united stand, against their common enemy.

But let us pause for a moment whether the Arabs alone can match the Jews, and whether this affair concerns with them alone. Anybody can discern that neither the Arabs alone can cope with them nor this matter is exclusively their responsibility. The real issue is not of Palestine, but of Medina, and of Mecca. It is not a question of Tom, Dick or Harry but of the Holy Prophet, Muhammad (peace and blessings of God be on him), whose honour is at stake.

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Leaving aside their internal differences, the enemies of Islam have united to destroy it. Muslims have a thousand points of agreement binding them together. Why should they not unite at this critical juncture and present a concerted stand against their enemies. The time has come for us to think seriously whether we would combat them singly and be eliminated one after the other, or we would unite and concertedly strive to conquer them. I think the hour has struck for Muslims when they must determine to take up arms against their enemies and never relent until they have completely vanquished themselves in the struggle.

The military strength of the Arabs is no match for the Jews. They can muster at a moment's notice air force ten times stronger than that of Egypt, Syria and Iraq. But never mind. Muslims in the whole world are still in such numbers that if they resolve to do and die, no power on earth can decimate them. But I do not know whether Muslims would pay heed to my appeal and how far my aspirations would be fulfilled. Only God Almighty knows. This much I must tell them that empty resolutions can have no effect now-a-days. Only hard sacrifices can achieve any goal. If the Pakistani Muslims really want to do something, they should urge their government to collect funds for the Arabs and co-operate with it vigorously in this venture. If Pakistani people would surrender at the moment even one per cent of their properties towards this cause, its value would come up to at least

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milliard rupees which is a substantial sum and can be utilized in the cause of Islam. It can be hoped that the other Muslim countries will also follow the example set by Pakistan and some five or six milliard rupees could be collected. With it considerable military hardware can be purchased for the defence of Palestine. Some European countries may be against such a sale. But we can pay lavishly and make the desired deal. There is hardly a Eurhpean country which would not sell at higher rates. They can all be purchased, the only thing is to offer the right sort of bid. If we have money enough we can have any amount of armaments. So I warn all Muslims that it is a very critical time. They should remember that the Holy Prophet's premonition about the unbelieving people uniting aganist Islam has come to pass. The Jews, Christians and atheists have all joined together to extirpate Islam.

Formerly, Europ an nations usually attacked Muslim states individually, but now they are doing it concertedly. Why then should Muslims not come together for their self-defence. They are bound together by the sacred ties of Muslim brotherhood. They have to save the honour of the Holy Prophet (peace and blessings of God be on him), and above all to preserve the sanctity of Mecca and Medina. In these aspirations they have no difference of opinion at all. Then why not join together. If anybody brings the question of differences which exist among Muslims in other matters and tries to sabotage this issue also, I would deem him to be the most foolish person. I would draw his attention to the fact that the Holy Quran, despite acute points of difference with Jews calls upon them also to join with Muslims on the point which is common to both i. e. worship of Allah, the one God. (3 : 65). Then why should Muslims not unite together for a common cause. Is it not a critical juncture for them? Are not their enemies cutting at the very roots of Islam? Are not the sacred cities of Muslims in peril? If so why lag behind and keep unconcerned.

Why not come forward and join the battle for the safety of Islam. The time is now ripe for all Muslims, whether they are Pakistanis, Afghans, Iranians, Malaysians, Indonesians, Africans and Turks to close their ranks and join hands with the Arabs for exterminating the common enemy.

Doubtlessly it is apparent from the Holy Quran and the traditions of the Holy Prophet that Jews would once again be rehabilitated in Palestine. But this is not a permanent settlement for in the words of God lasting sovereignty over this sacred land belongs to His true worshippers alone. So if we fear God, the prophecy about the settlement of Jews in Palestine can be deemed to have already been fulfilled by the inception of Israel. But if we do not undo it, then it may endure for a long time and hold a serious threat to Islam.

So we should stand up and act, offer sacrifices as well and supplicate humbly before God for our success. We should put up a concerted stand against the new Jewish state and demolish it as soon as possible. We should once again make this region the citadel of Islam and of the Holy Prophet (peace and blessings of God be on him). If we can do so, I think we will pave the way for the spread of Islam. Opposition to it would then vanish. Christianity will lose its hold and become enervated. Muslims will once again march towards progress and glory. May be, this sacrifice may cleanse their hearts and they may attend again towards their religion. The love of this world may grow cold in their hearts, and they may again live for the glory of God Almighty, His Messenger and of Islam, His choicest religion.

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Minorities in An Islamic State*

—III—

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Malik Saifur-Rahman

It is a pity that this golden rule did not last long. The Khilafat gave way to monarchy and the rights of the Muslims became insecure and the sanctity of their lives and property was violated by the authorities, and many of their eminent leaders and theologions suffered torture and injustice. Naturally the rights of the *Zimmi* citizens were also jeoperdised. Almost the same situation arose which was ostensibly the cause of the downfall of the Roman and Persian empires. It must, however, be pointed out that breach of trust and mischief on the part of *Zimmis* were in no small measure responsible for this change. Because, the passage of time made them ungrateful and they had forgotten the way the Muslims had rescued them from the tyrannies of their co-religionists. Because of this they had started transferring their loyalties to the non-Muslim states. This changed political situation affected the thinking of jurists and commentators of law. They framed rules and regulations about *Zimmis* which had no sanction of *Shariah*. It is not very pleasant to discuss these laws in detail, but, unfortunately, we have to, in order to present a complete picture of the circumstances prevailing at the time. Our duty, therefore, is twofold: First, what are the injunctions of Islam about the non-Muslim citizens of a Muslim state, and secondly, to define the misconceptions about these injunctions which were caused directly by political reasons.

An amazing prophecy about the downfall of Muslims:

First of all it would not be out of place to discuss a prophecy of the Holy Prophet of Islam, peace and blessings of Allah be on him. In this prophecy there are certain pointers to the political dawnfall of Muslims which had a close bearing

*Note: Continued from the Review of Religions, Vol. LVII No. X.

on the subject under discussion. The prophecy is as follows. Once Hazrat Abu Huraira addressing a party of Muslims, said: "Your plight would be sad indeed when your government would face serious financial and economic crises and you won't be able to realize anything from *Zimmis* on a voluntary basis." Some of the amazed listeners asked, if things would really come to such a pass? Abu Huraira replied: "God is my witness, that the Holy Prophet told me, 'When the trust of God and the Prophet shall not be honoured and the *Zimmis* shall not be respected. Their hearts in their turn will become hardened and they will refuse to pay *Jazia*'."[1]

It is a pity that inspite of this the Muslims failed to heed this timely warning. The question how and why this happened will be answered in the light of the rules laid down by the jurists which are reproduced below.'

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The so-called juridical rules about the Zimmis :

The first restriction which the jurists were inclined to impose because of a number of reasons was to establish a visible mark of distinction between the Muslim and non-Muslim citizens.

(1) The mentality which led to the application of this distinction demanded that these signs of distinction should be derogatory to the *Zimmis* so as to make them appear inferior to the Muslims. The author of Hadaya, discussing the necessity of establishing such a distinction writes:

"The *Zimmis* should be forced not to imitate the Muslims in dress, and not to have similar mounts nor to saddle them. They should, in fact, be better advised to be different from the Muslims in their use."[2]

(2) Next follow the details of this distinction. For example, "The dress of the *Zimmis* should be of a coarse quality; it should not be silken or of other costly fibre. Their shirts should not be low; shoes should be ugly and ill-shaped and should

be made of som-thing rough and coarse, they should have a fingerthick, woollen waistband of prescribed specification. This waistband was formally known as کستیج which is an ancient Persian word and means, humiliation and insult. That's why this band could not be of silk because silk adds to gracefulness, and therefore defeats the very purpose, which is to disgrace and humiliate *Zimmis*; otherwise, too, it produces in the poorer Muslims a sense of inferiority. Also the *Zimmis* must not wear robes which the Muslims wear. They should also not be allowed to wear the dress of the learned and the scholar.[3]

(2) The second distinction pertains to the mounts that the *Zimmis* should possess. It was laid down that they could, however, ride a mule or a donkey. Even then they couldn't use saddle meant for horse, instead they should use only an inferior kind of saddle meant for pack animals. Some jurists have gone to the length of insisting that the *Zimmis* should not use any animals as mounts, They permit its use only in cases of extreme emergency, for instance, when a patient is to be removed or when the journey is very long. But even then they are required to dismount and walk on foot when they pass a Muslim colony".[4]

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(3) The third article lays down that the *Zimmis* should affix prescribed signs on their houses as marks of distinction so that everybody should know that they belong to *Zimmis*. This would save Muslims from inadvertantly praying for their forgiveness. Again, their houses should in no way be higher than the houses of Muslims. Muslim women should observe purdah from the *Zimmis* women as they do from the men. If any *Zimmi* woman tries to see a Muslim woman, she should be punished. The paths and baths for Muslim and *Zimmi* women should be kept separate, so that there is no intermixing among them. The *Zimmis* should not be greeted first. They should be told not to walk in the middle of the roads. A *Zimmi* should not be allowed to sit if a Muslim is standing. If he keeps on sitting he should be regarded dis-

respectful and arrogant. The Muslims should never show any respect for the *Zimmi*.[5]

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(4) It was proposed that the *Zimmis* could not erect their places of worship and cemeteries in Darul Islam. Old buildings could however, be renovated but without any structural addition. The *Zimmis* are not allowed to build new places of worship because according to traditions Islam does not permit it. Darul Islam means a town or a village where congregational prayers of Juma and Id are offered; and arrangements exist for the execution of sentences. According to some, Muslim towns are of three kinds: (a) Those founded by the Muslims themselves for instance; Basra, Koofa, Baghadad, Wasat, etc. Non-Muslims will not be allowed to build their houses of worship in such cities. Nor will they be allowed to carry out their religious activities in open. (b) The cities which the Muslims conquered. Here, too, the *Zimmis* are not allowed to build their temples. (c) Cities acquired peacefully through treaties. Here the authorities should act as the terms of agreement demand. They are, however, advised that they should try not to agree to a treaty that gives this right to the *Zimmis*. In case this right is given, they should try to avoid its implementation. In their religious festivals, too, the *Zimmis* are not allowed to take out procession of their idols, images or crosses outside their temple nor are they allowed to stage any religious demonstration in public. It is also not advisible for Muslims to attend non-Muslim temples, not because they haven't the right but because such places are the houses of the devils and only the devils assemble there.[6]

(5) Every *Zimmi* should pay *Jazia* personally. He is not allowed to do so through any representative or advocate. The *Jazia*-paying *Zimmi* must stand when he pays while the Muslim collector should keep sitting, and he should hold the Zimmi from his collar and give a good shake saying: "pay up! you enemy of God".[7]

The alleged utility of Juridical stipulations about *Zimmis* :

It is interesting to note that the Jurists who framed these anti-*Zimmi* rules have offered justifications for these rules which are simply amazing. For instance, according to these jurists, such restrictions are necessary in order to expose the *Zimmis* to humiliation and emphasize their impotence. This would protect the weak Muslims. Also, according to them, the *Zimmis* must be disgraced, as much as the Muslims have to be honoured. Therefore it is, that if there is no mark of distinction between the Muslim and Non-Muslim, there is every possibility that a *Zimmi* might be confused with a Muslim and honoured and respected like him which according to them is dangerously illegal. Hence the necessity of such distinctions. But care should be taken to see that these restrictions and marks lower rather than enhance the self-respect of *Zimmis*. Because political expediency demands that these people are kept weak and suppressed.[8]

Some apologists have tried to justify the imposition of such restrictions on the ground that it was meant to promote the interest of the *Zimmis* themselves. It was actually, they say, a protective measure for the safeguard of their culture and civilization. Such marks of distinction, for example, would help the Muslims recognize the *Zimmis* more readily and this according to them held the hands of the ordinary Muslims and obviated the chances of clash against the *Zimmis*. It is clear that justifications of this trend can satisfy only those modern imperialists of East and West who try to prove that their colonial strongholds in Asia and Africa are meant purely to serve the people of these countries, to confer on them the blessings of learning and knowledge, to civilize them and ultimately to enable them to take over the reins of power.

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Some people try to save face by saying that such oppressive measures were proposed by irresponsible and unauthentic people or that they have been handed down to us by not very reliable quarters. To us, this answer, too, holds no water, because

the details reproduced above have been taken from standard works of Islamic jurisprudence. For instance, *Hadaya* is one of the most famous books of *Fiqh* and one of the basic ones, too. It is part of recognized syllabus on *Fiqh* and accepted by almost all the centers of Islamic learning throughout the Islamic world. Its commentary فتح القدير was written by no less an expert on Islamic law than Abu Hammam. Similarly بحر الدقائق a commentary of كنز الدقائق too, is a standard work. بدائع الصنائع is also an authoritative work of *Hanifite* school of *Fiqh*. Anni's Commentary of كنز الدقائق and *Fatawa Shirni* are equally authoritative works. And who can doubt the authenticity of Imam Novi's commentary of *Sahih Muslim*. Similarly كتاب الاختيار العلميه has been compiled by the famous Imam Ibni Taimya. In short, all works that have been quoted above are standard and authentic. In their day all these books have been important sources of governmental policy.

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It must not, however, be misunderstood that the views expressed by these authors have Islamic sanction at their back. We merely want to point out that these details in fact exist in books on Islamic jurisprudence. Again it should be clearly understood that these rules were not always followed by the Muslim governments. As a matter of fact inspite of these ridiculous sanctions, Muslims and their governments generally, were very generous towards the *Zimmi* citizens in keeping with the true spirit of Islam. This had been admitted by the non-Muslims themselves. The famous Christian historian جرجی زیدان who is well-known for his hostility against Muslims, writes:

"One of the important causes of the rapid scientific advancement by the Muslims was that Muslim caliphs encouraged and honoured scholars and scientists irrespective of their nationality and religion. They were famous for bestowing huge rewards and honours on them. Differences of religion, nationality and race were not even thought of. Christians, Jews, Sabians, Sumarians, Majosites, all were equally favoured and respected by the caliphs.

The non-Muslims enjoyed the same rights to freedom and status as did the Muslim nobles and high officials".[9]

Again when the repeated violation of treaties and border tresspasses by the Roman Kaiser's armies had taxed caliph Haroon's patience to its limits, one day he angrily demanded the chief justice Imam Abu Yusuf as to why inspite of all these violations the Christians remained safe under the Muslims and who allowed them to take out open processions of Cross in the cities. At this Imam Abu Yusuf with great courage and calm replied: "When these countries were conquered in the days of Hazrat Omar, (the second Khalifa of the Holy Prophet) it was guaranteed to the Christians that their churches will remain inviolate and that they shall have full freedom to religious observances and take out processions of cross openly. Therefore no one has the right to cancel this order which relates to basic human rights".[10]

Similarly writing about the Muslim rule in Spain the author of the History of Spain, Louis Bertrand, says:

'The Christians were left masters of it. They retained their estates, together with timber, dwellings, and all movable property; and they retained also, the right of sale." [11]

These facts bear out that even after the days of the pious Caliphate the Muslim governments' attitude towards their non-Muslim citizens, to say the least, was full of affection and regard and was based on the principles of equality and Justice. They, in fact, paid scant respect to these legalistic innovations of jurists. It is not, however, denied that when a corrupt ruler was guilty of tresspass against the rights of *Zimmi* citizens, in order to fulfil his ulterior designs, he tried to justify his excesses by basing them on such juridical monstrosities, and gave the non-Muslim critics an opportunity to criticise Islam.

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Are these restrictions based on any clear Islamic Injunctions ?

Let us at this stage try to find out what after all, if any, is the ultimate sanction under Islamic law which could justify these restrictions. Does the Holy Quran deal with these

restrictions? Or can they be traced back to *Sunnah* and the practice of the Holy Prophet? The answer to these questions had better be given in the words of these jurists themselves.

"If the right to impose these restrictions against the *Zimmis* is challenged on the ground that in the days of the Holy Prophet such restrictions were conspicuous by their absence, and they are not, therefore, permitted under the Shariah, the answer is that in the days of the Prophet the number of *Zimmis* was very small indeed and they were known to all. The question of mistaking their identity, therefore, could not arise. But in the days of Hazrat Omar, the need arose to impose such restrictions. He even ordered imposition of such restrictions in the presence of a large number of the companions of the Holy Prophet, none of whom objected to this step of Hazrat Omar".[12]

In the foregoing passage the jurists themselves confess that in the august days of the Holy Prophet such restrictions against the *Zimmis* did not exist. They also admit that under Hazrat Abu Bakr too, these restrictions were non-existent. As for as Hazrat Omar's Khilafat is concerned, historical evidence conclusively proves that his days, too, are free from the blot of such restrictions and give a lie to the claims of the jurists, which is supported neither by internal nor external evidence. The so-called treaty on which the jurists rely and which has been reported by Ibni Mundah runs as follows:

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"The Christians of Syria and this town sign this instrument of surrender to be submitted to the servant of Allah the commander of the faithful, Omar. Your armies overpowered us in the battlefield. We, therefore, seek protection under you for ourselves and for our families, for our properties and for our nation. In return, we undertake to abide by the following conditions which we have voluntarily offered out of our own free choice. In our cities or their suburbs, we will build no new church or monastery, nor shall we rebuild the old churches.

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Similarly, we will not stop Muslims who come from outside from staying in the churches, day or night, their doors shall remain open for them. We shall also consider it our duty to extend to them our hospitality for three days. We shall not permit spies against the Muslims to take refuge in the churches. We shall not permit our children to study the Holy Quran. We shall neither preach nor practise *shirk* or *Bida'at*. Nor shall we stop the people from accepting Islam. We shall esteem the Muslims for whom we shall stand up and make room when we receive them in our midst. We shall not imitate the dress the Muslims wear and shall not follow their hairstyle. We shall not speak the Arabic language. Nor shall we permit the use of family names like the Muslims. We shall ride bare-back. We shall not engrave Arabic letters on our sings. We shall not trade in liqours in the Muslim habitations. We shall shave the hairs on the frontal of our heads as a mark of distinction. We shall wear *Zunnar* round our waists. We shall not take out processions of the cross or the holy books in Muslim areas, nor shall we display the cross or the images, nor ring church-bells before the Muslims".[13]

In point of *Sanad* this treaty is most suspect. غرائب الشعبه is not at all an authoritative book on Hadith, nor does it have any historical importance whatsoever. What is more this treaty reported by Ibni Mundah is in flagrant conflict with the Instrument of Protection which the Holy Prophet granted to the monks of St. Catherine's monastery and which has already been quoted above. To say that Hazrat Omar did something which was diametrically opposed to what the Holy Prophet did or that he was even ignorant of the existence of this instrument of protection is, to say the least, historically false. Further, the confused style and the ill-assorted internal structure of the so-called treaty are enough to establish that it is a mere myth and fabrication. Throughout the Muslim history, never has any restriction been placed on the study of the Holy Quran by the non-Muslims. Instead the Holy Quran repeatedly invites

the non-Muslims to consider and ponder its message. Says the Holy Quran :

افلا يتدبرون القرآن

"Won't they think over the Quran". 47 : 25

Elsewhere it says :

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و لقد يسرنا القرآن للذكر فهل من مدكر

"And indeed we have made the Quran easy to understand and to remember. But is there anyone who would receive admonition. (54 : 18)

How could a book with this message support any restriction on its study. Similarly no embargo has ever been placed on the study of Arabic language. There have been a host of non-Muslim scholars of Arabic language. It is an historical fact that when Hazrat Omar visited Jabia in Syria, the man who interpreted his addresses to the people there was a Christian priest who was a deputy to the Bishop and occupied a high office in the church.[14] Similarly who can deny the poetic excellence of اخطل who was a famous Christian poet in the court of Ommayayd Caliphs. The personal physician and his official interpretter Ibni Assal was also a Christian.

What is more important is that the Muslims have always respected and preserved the sanctity of non-Muslim temples. They have never allowed any Muslim to violate their sanctity by staying in them. On the other hand the Muslims themselves have inserted this condition in many of the agreements they signed that they would not let any Muslim reside in non-Muslim temples. For instance, this condition is very much clear in their agreement with the Christians of Jerusalem. It is interst-ing to note that this agreement was signed by Hazrat Omar himself. We reproduce parts of the treaty in support of our thesis :

"This is the pledge of protection granted by the Servant

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of Allah, Commander of the faithful, Omar, to the people of Elia. This protection covers their lives and properties, their sick and healthy, it extends to all belonging to all religions. Their churches shall not be lived in, they shall not be destroyed and their buildings and compounds shall not be harmed in any way. Their properties shall not be appropriated. They shall not be interfered with in their religious matters. They shall not be harmed in any other way. All that is mentioned in this deed is guaranteed by Allah, His Prophet, the Khulafa and by the Muslims, the only condition being that they continue to pay the fixed amount of Jazia regularly."[15]

Similarly Hazrat Omar had issued this standing order to the officials for vigilance and not to let any Muslim be unjust to the *Zimmi* citizens and to be vigilant against any attempt to harm their interests and to safeguard their properties against any tresspass on the part of the Muslims and to see that each clause of the treaty is scrupulously honoured in every detail.[16]

Similarly the treaty with the people of ماہ دینار also provided :

> "No attempt shall be made to force them to change their religion. Nor shall any interference be tolerated in the performance of their religious rites." [17]

In short, every single treaty that has been handed down to us through authroitative historical records provides for the full protection of the life, property and religion of the non-Muslim citizens. Their culture and civilization has invariably been left untouched and no restriction has ever been placed on their social and national life. Similarly they were excused from compulsory military service unlike the Muslims. That is why, at times, they were not allowed to wear military uniforms or to carry arms. In this connection Imam Abu Yusaf says :

> "The non-Muslim citizens can wear any dress except military uniform nor can they carry arms. Because military uniform will confuse them with the Muslim soldiers."[18]

Another reason against this sartorial uniformity was that Hazrat Omar insisted that the Muslims lead plain lives, wear rough home-spun stuff, and live hard and austere lives and not be self-indulgent and easy-going like the conquered Iranian.

Abu Usman Hindi says :

"We were stationed in Auzerbidjan under Utba bin Farqad in connection with a border expedition, "We recieved a directive from Hazrat Omar in which he had ordered, "Wear *Tehband* and sheets and use sandals. Stop using trousers and socks. In short, stick to the dress of your father Ishmeal. Avoid Iranian ways of living, because they would make you easy-going and self - indulgent. Live under the open skies and the sun, because they are a bath for Arabs and eliminate toxic poisons from the blood that cause disease. Lead a rigorous and exacting life".[19]

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It is clear that this was a general directive which sought to inculcate in the Muslims the spirit of plain and hard living. The Muslims were, therefore, expected to wear dress which was much simpler and different from the dress the *Zimmi* citizens were allowed to wear who were under no such obligation. Unfortunately this gave rise to confusion and misled some to believe as if a special dress had been prescribed for the *Zimmi* citizens. All this proves that the *Zimmi* citizens were at full literty to wear any dress they liked and that no religious or social taboo was placed on its use. True, long after the pious Khilafat certain restrictions were placed in the days of the Ommayyads and that too under the stress of political expediency. It is a pity that the latter jurists gave them a religious bias. Allama Kasani says ;

"The restrictions on the *Zimmis* were first imposed when the Ommayyad Caliph Omar bin Abdul Aziz passed by certain riders who looked like Muslims. The Caliph greeted them as such. Some of his retinue told him that they were Christians

and not Muslims. He did not like this error and on return home ordered that the Christians wear *Zunnar* as a mark of distinction and use only a special type of saddle and not ride horses. No Muslim at the time took objection to this declaration which in time came to assume the status of Ijma'a".[20]

This extract constitutes an external evidence of the fact that right up to the days of Omar bin Abdul Aziz there did not exist any distinction between the Muslims and the *Zimmis*, and that the orders for the imposition of these restrictions were passed not by Hazrat Omar but by Omar bin Abdul Aziz the Ommayyad caliph.

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Let us now take up the practice of Hazrat Uthman—the third Khalifa and other companions of the Holy Prophet. Here, too, we do not find any social levels and distinctions between the Muslims and non-Muslims. Hazrat Uthman himself had a Christian wife named Naila d/o Farafisa Kalbia. Similarly Hazrat Talha, a famous companion of the Holy Prophet had married a Syrian Jewess.[21] The same is true about the days of the fourth Khalifa Hazrat Ali, and even long after him.

Hazrat Safia, the mother of the faithful and wife of the Holy Prophet retained her relationships and contacts with her jew relatives even after becoming a Muslim and marrying the Holy Prophet. Even during the days of the Holy Prophet her non-Muslim relatives were received as honoured visitors in the house of the Holy Prophet. Actually she left one third of her legacy to her nephew under her will. The nephew was a jew.[22]

Some critics point out that doubtlessly the Muslims did have treaties with the conquered non-Muslims which were liberal and gave the *Zimmis* an equal status with the Muslims, but they did not honour them and live up to their spirit. They back up this objection by refferring to the abrogation of treaty rights of the Jews and the Christians of Medina, Khayber and Najran. They were exiled and their security withdrawn. The answer to this objection is that every treaty implies certain

duties which either side must carry out. Unless these duties are solemnly honoured the treaty becomes null and void. The real question is which party was guilty of violating the treaty obligations? The Jews of Medina had made this covenant with the Muslim that they would live as loyal and peaceful citizens of Muslim state, will have no truck with its enemies and will not conspire against it. The way the Jews dishonoured the solemn pledge is a matter of history. One of the clauses of the treaty was that in the event of clash with the enemy the Medinite Jews would help the Muslims. But in the Battle of Badr the Jews actively conspired against the Muslims, spied against them and altogether played a role which was against the spirit and letter of the treaty. They even went to the length of conspiring to assassinate the Holy Prophet. While the Prophet was visiting the Jewish tribe of Banu Nazir of Medina one of them threw a millstone on the Prophet, luckily he escaped injury because of timely warning. In the Battle of Ditch, Banu Quraiza, another Jewish tribe of Medina, tried to stab the Muslims in the back by helping the invading Meccan army. When the Holy Prophet invoked the treaty and appealed to them to honour their obligations under the treaty, at such a crucial moment, they disowned any connection with it and declared that they did not believe in any agreements nor for that matter in any friendship with the Muslims. Actually the battle of Ahzab was the direct result of Jewish designs and machinations. The Jews sent out their agents to all corners of the country to fan the flames of hatred against the Muslims and to organize the Arab tribes into a united anti-Muslim front.

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When the Prophet conquered Khaybar the Jews requested that they might be allowed to stay on. The Prophet accepted their request and declared :

اقركم ما اقركم الله

That they could stay on as long as they maintain peace and were loyal to the state. The Jews, however, could not stay but continued to indulge in their habitual pastime of conspiring against the Muslims. They once even had the daring to throw down Hazrat Abdullah bin Onar from the roof of a house. He did'nt die but sustained serious injuries.

The Christians of Najran made secret piles of weapons of war in clear contravention of the covenant, tried to rise in revolt and establish a buffer state between Hejaz and Ethiopia. The Muslims were fighting a two-front battle against powerful foes, the forty thousand hostile Christians behind the Muslim lines were no weak threat to their security.

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Under the circumstances no action which was taken against the Jews and Christians, could, by any stretch of imagination, be called unjust. Particularly when it was taken to maintain law and order which is the primary duty of every government and had no bearing on the religious beliefs of the culprit. No government worth the name can permit open challenge and conspiracies under its jurisdiction. The surprising fact is that the action taken against these conspiring Jews and Christians was too mild. On their expulsion from Medina, Banu Nazir were permitted to remove their possessions including weapons of war. The lands of the Jews of Khayber were purchased at the existing market rates and they were supplied with means of transport and conveyance. When the Christians of Najran were exiled, all expenditure incurred on their movement was borne by the state. The government had issued orders that the local authorities provide them with all amenities at every halt all along the route. They were even permitted to settle in any part of Iraq or Syria and were given free lands. Further, they were given a full two years tax holiday.[23]

In short all agreements and treaties which the Muslims made, the Islamic law pertaining to government and the way these treaties and principles were respected, as also the personal

example, of the Holy Prophet himself and of his companions and Khalifas conclusively prove that the non-Muslims received the kind of sympathetic and considerate treatment at the hands of the Muslims which has no parallel in the annals of Jewish or Christian religion or of any other religion and still stands unsurpassed. It is an abject lesson to every modern secular state which faces the problem of minorities under its jurisdiction. Needless to say, that the way the Hindu India is trying to solve the the problem of its Muslim minority by its liquidation and the American Whites are trying to carry the burden of the Black Negro and the Communists are handling the non-Communists has no comparison even with the treatment meted out to the minorities under some of the latter day Muslim kings whom the non-Muslim critics take pleasure in denouncing and criticizing and whose actions, it is admitted, were determined more by expediency than by their respect to Islamic law.

(To be continued)

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Letter of the Holy Prophet, peace and blessings of Allah be on him

To,

Heraclius,
The Kaiser of Rome :

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In the name of Allah, the Gracious, the Merciful.

From Muhammad the servant of Allah and His Messenger, to the Chief of Rome, Heraclius, peace be on him who follows the true guidance !

And now after this, I invite you to Islam. Become a Muslim. You shall be saved. Allah shall reward you twice over. But if you turn away then the sin of your subjects shall be on your head.

'O people of the Book. Come to a word equal between us and you that we worship none but Allah and that we associate no partner with Him and that some of us take not others for lords besides Allah. But if they turn away then say : Bear witness that we have submitted to Allah.

In The Company of the Promised Messiah

(XXI)

By Ch. Ali Muhammad B.A.B.T

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The year 1904

A Grand Prophecy of the Promised Messiah :

ایک مشرقی طاقت اور کوریا کی نازک حالت

(An Eastern Power and the critical condition of Korea).

The peninsula of Korea on the far eastern coast of Asia jets out into the sea of Japan and is in close proximity to Japan—the land of the rising sun. Ethnologically Korea belongs to the Mongoloid race of men and is akin, as regards language, customs and habits of the people, to the Manchurians and the Chinese. It was an ancient Kingdom rich in minerals and the granary of the East. But the Russian advance towards the east coast of Asia and the infusion of her political influence in Manchuria, formerly a province of China, alarmed Japan lest the Russian bogey might jeopardize Japanese political influence in Korea and manace the very existence of the island kingdom of Japan. This led to the declaretion of war by Japan in 1904—05 against Russia, one of the Great Powers of the World. The whole world stood spell-bound at the news and wondered what would come of it. No doubt, Japan had taken long strides in all branches of science and arts for the last fifty years but European nations were not prepared to recognise her as a civilized nation as she had not till then proved her mettle on the fields of battle. The Promised Messiah and Mahdi (peace be on him) received on

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July 29, 1904 the revelation

ایک مشرقی طاقت اور کوریا کی نازک حالت

(An Eastern Power and the critical condition of Korea)

It predicted that a power was going to rise on the horizon of the East whereby the Koreans would be in a sad plight. In the beginning of the twentieth century not a single country of Asia could claim to be a Power, as European nations, the British, the French, the Germans all were dominating the continents of Asia and Africa. The eyes of the whole world were set on the Russio-Japanese war of 1904-05. Japanese commanders drove the Russians out of Korea and carried the war into Manchuria. The Japanese laid seige to the impregnable fortness of Port Arthur, on the sea-coast, the final assault launched by the Japanese forces resulted in the total defeat of the Russians. Port Arthur capitulated. By the treaty of Portsmouth Russia gave up half of Sakhalin island to Japan and recognised her suzerainty over Korea. Japan justified her inclusion among the Great Powers of the world by defeating a European Power on the field of battle. Thus the words of the revelation of God to His humble servant, Ahmad of Qadian, came true. Japan was recognized as a Great Power of the East.

Let us now turn to the second part of the revelation viz: the ciritcal condition of Korea as predicted by the revelation. As a result of the War with Russia, Korea was annexed to the Japanese empire wholly and solely in 1910. She became a dependency of Japan with all her natural resources and her vast population. A military governor-general with Japanese civil servants ruled the new country with an iron hand. All the higher posts were reserved for and filled up by the Jopanese, only the minor posts were given to the Koreans. Even the police posts were alloted to the victors. Korea became a rice granary of Japan and her mineral products were thoroughly exploited by the foreigners. This state of affairs went on for many

decades (1910—1946). Thousands of Koreans who opposed the Japanese were killed or imprisoned. They migrated to China or Manchuria in their thousands. The Japanese language was forced upon the people. Korean language and culture were miserably marred during the period of japanese occupation. Japan decided to cast her lot with Germany in World War II which broke out in 1939. It signalled her entry into the war against the United States of America, she invaded without a declaration of war, the Honu Lulu islands and destroyed a part of the American fleet. After World War II, Korea won her independence and became a republic but her condition was worse than ever. The country became divided into North and South or Communist and non-Communist Korea. But that is a different story.

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The Promised Messiah in Lahore, August 20, 1904

The Promised Messiah and Mahdi, (peace be on him) had a mind to stay for some days at Lahore and invite the prominent religious leaders of the metropolis to a lecture which he would deliver on the beauties of Islam and its superioty over all the comtemporary religions of the country. He undertook a direct journey from Gurdaspur to Lahore on August 20, 1904 and put up at the house of Mian Charag Din, his old friend and disciple in Lahore. During the course of his fortnight stay in Lahore, Hazrat delivered a series of iectures pertaining to the internal organisation of the community and the development of moral and spiritual uplift of individuals. But he also prepared a written lecture on 'the contemporary religions and Islam' and his own claim to Messiahship. The lecture was read out on September 3, 1904 by Maulvi Abdul Karim of Sialkot in a public hall which was filled to capacity. The audience listened to the lecture in pin-drop silence for three hours continously. It was a representative gathering of the gentry of Lahore. After the lecture was over, the Promised Messiah made a short speech and

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thanked the audience for the patient hearing they had given to the lecture which was published in a book-form and can be had of any book-seller of Rabwah, district Jhang.

The Promised Messiah in Sialkot 1904.

During the course of his stay at Lahore in August, 1904, representatives of the Ahmadiyya community of Sialkot approached the Promised Messiah and requested him to proceed to Sialkot and deliver a lecture there. The request was granted and the Promised Messiah proceeded to Sialkot on Oct., 27, 1904 accompanied by members of the family and other prominent devotees. The railway journey from Batala to Sialkot was characterized by a multitude of visitors, both Ahmadies and non-Ahmadies who thronged all the railway stations where the train stopped for some minutes. The train steamed into the Sialkot railway station after 6 p.m. of which the platform was filled to capacity. The law and order authorities took special care to see that no untoward incident took place. The Promised Messiah and the entourage reached safely and were accommodated at the house of Mir Hisam-ud-Din, an old friend of the Promised Messiah (peace be on him). A public lecture was arranged to be read out in the compound of the Mahauraja of Jammu's Serai. The Promised Messiah wrote it on October 31 and had it printed on November 2. Mr. Fazl-i-Hussain, Bar-at-law proposed the name of Hazrat Maulvi Noor-ud-Din to be the Chairman of the meeting which was unanimously approved. The lecture was read out by Maulvi Abdul Karim of Sialkot in a clear and loud voice. It began as follows:

"If we carefully scan the religions of the world, we shall find that none of them is free from mistakes except the religion of Islam. Not because these religions were basically false but because after the advent of Islam God Almighty withdrew His protection of these faiths, till they became deserted, as it were, by the gardener. He then proceeded to prove that Islam was the only living religion of the world which could show fresh

signs from God and that he was the exponent raised by God to show signs in support of Islam. He further declared that he was the Mahdi not only for the Muslims, but he was the Messiah for the Christians and Krishna for the Hindus. God Almighty revealed to him more than once that he was the Avatar whom the Hindus expected to appear in the latter days. He referred to the time when he was an unknown man walking in the lanes of Sialkot. But after his claim to be the "Expected one" of all religions, he had hundreds of thousands of followers and people from far and near were coming to pay homage to him. No false prophet could make such a grand prophesy. After the lecture was over high and low joined the Ahmadiyya Movement in numbers. The Promised Messiah undertook the return journey to Qadian on November 3, 1904.

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The New Entrants, 1904

1. Chaudhri Nasrullah Khan, Pleader, Sialkot.

Ch. Nasrullah Khan was born in 1863 at Daska, district Sialkot. He belonged to a respectable fmily of Sahi Jats of the District. His father Sikandar Khan was well known for his hospitality. Nasrullah Khan joined the Oriental College, Lahore and passed his B.O.L. Examination. In the beginnirg he practised as a *Mukhtar* at Daska and later as a pleader at Sialkot. He was a specialist in civil and financial cases and had a handsome practice. While at Sialkot he enjoyed the blessed company of Mir Hamid Shah and Maulvi Abdul Karim of Sialkot He was not unaware of the claims of Hazat Ahmad of Qadian but he tarried long to ponder how best to discharge the duties of an Ahmadi when he joins the Ahmadiyya Movement. At long last the time came when the Promised Messiah visited Sialkot in 1904 and enunciated the importance of accepting the Truth. Ch. Nasrullah Khan tendered his allegiance to the Promised Messiah. The noble example he set was followed up by a number of his relatives and friends in the district. Maulvi Abdul Karim was particu-

larly pleased to find that Nasrullah Khan had joined the Ahmadivya Movement in his life-time. The Ahmadiyya Community of Sialkot received a fresh impetus and encouragement. He was elected President of the Ahmadiyya Community of Sialkot. In 1917 Hazrat Khalifatul Masih II called upon Ch. Nasrullah Khan to come to Qadian and serve the Community. He gladly gave up his lucrative practice and complied with the behest of his spirtual Master. Ch. Nasrullah Khan faithfully discharged his duties as Chief Secretary to Hazrat Khalifa-tul-Masih II for a number of years. In 1926 Ch. Nasrullah Khan and Sh. Yaqub Ali Irfani served on an important mission against the Shuddi Movement launched by the Arya Smaj of India.

On the literary plane, Ch. Nasrullah Khan did a yeoman's service to the cause of Ahmadiyyat when he prepared a number of indices to several books written by the Promised Messiah (peace be on him). He also learnet by heart the Holy Quran in his old age, a singular performance. He also proceeded, along with his wife, a noble lady, on pilgrimage to Mecca in 1924. He died on September 2, 1926 at Lahore where he was putting up with his illustrious son, Ch. Muhammad Zaffarullah Khan, Bat-at-Law. His last desire was that Hazrat Khalifa-tul-Masih be requested to offer the funeral prayers for him. Accordingly Hazrat was telegraphically informed at Dahousie of Ch. Sahib's death and of his last will, so he condescended to come down to Qadian and led the funeral prayers. He was given a proper burial in the Bahishti Maqbara at Qadian on September 4, 1926. May his soul ever rest in peace.

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Hazrat Hafiz Muhammad Faiz-ud-Din of Sialkot

Another personage of the city of Sialkot—a ripe fruit that fell to the lot of Ahmadiyyat—was Maulvi Muhammad Faiz-ud-Din of the *Kabutaranwali* Mosque. He was a scion of a well-known learned family of Sialkot whose moral and spiritual influence was felt far and wide. The Mosque was the seat of

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learning where both Muslims, and Hindus benefitted alike and the family was known as the 'Allah loks' or the pious people of God. Mian Hasan, grand-father of Maulvi Faiz-ud-Din erected a mosque which beame known as the *Kabutaranwali* Mosque. Mian Ghulam Murtaza, son of Mian Hasan, was the father of two sons, Muzaffar-ud-Din and Muhammad faiz-ud-din. The elder one died childless; the younger one was the sole inheritor of a large property. Following the tradition of the family Faiz-ud-Din learnt the Holy Quran by heart and studied Arabic and Persian with Maulvi Ghulam Hassan of Sialkot. He was particularly interested in the study of the Hadith. Ancestrally Maulvi Faiz-ud-Din was brought up as a Hanafite but as he advanced in years he disclosed a width of vision and a sense of tolerance. He was not unaware of the rising of a new sect in Islam, the Ahmadiyya Movement, but he looked askance at its progress and did not feel the necessity of joining it. But he had the blessings of Sayyad Hamid Shah and Maulvi Abdul Karim's company. The advent of the Promised Messiah in Sialkot in 1904 and his well-known lecture which was publicly read out by Maulvi Abdul Karim charmed him most and he tendered his allegiance to the Promised Messiah and Mahdi. He had found out the truth and adhered to it to the end of his life, His allegiance to Ahmad of Qadian was a source of encouragement to the Ahmadies of the city and the neighbourhood but it was also a signal for vehement opposition on the part of his own family, relatives and friends. He was put to all sorts of troubles and trials. He was sued in the law courts on false charges, he was subjected to murderous attacks. But he stood like a firm rock. All those who opposed him died before his eyes.

Hazrat Maulvi Sahib had no son but only two daughters, whom he married to two Ahmadi young men of Qadian. He had inherited a large property which he dedicated to the Sadr Anjuman Ahmadiyya, Qadian. He was passionately fond of the Promised Messiah and Mahdi. He had the honour of vaca-

ting his own house for the residence of the Khalifa-tul-Masih II when he visited Sialkot probably in 1918. Maulvi Sahib was Imam of the Ahmadiyya Mosque ; he used to delivered his Friday sermons in Punjabi which were highly appreciated by men and women alike. He was a fond lover of the Ahmadiyya Khalifat. He took great pains to bring the seceders back to the fold of Khilafat. Throughout the last twenty years of his life he was the bulwark of Ahmadiyyat in Sialkot. In 1924 his health began to fail. It was thought advisible to take him to Qadian where he put up with his son-in-law, Ali Muhammad B.A.B.T. (the humble writer) A board of physicians of Qadian, with Hakim Fazlur Rahman as the head, diagonosed and prepared a *Maa'jun* (mixture) for him. Hazrat Khalifat-ul-Masih II one day condescended to pay him a visit accompanied by Dr. Sayyad Muhammad Ismail and Dr. Hashmat Ullah. And thus was fulfilled the last desire of his heart that he might have a last glance at Khalifa-tul-Masih II. He breathed his last on December 18, 1924 and was buried in the plot No. 1 reserved for the companions of the Promised Messiah (peace be on him). May his soul ever rest in peace.

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